

# Zion's Herald.

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## Zion's Herald.

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### The Outlook.

Our immigration problem continues to face us. All attempts hitherto to restrict the volume by purifying it—by sending back convicts, assisted paupers, and those who would manifestly and speedily become inmates of our various asylums—have proved futile. The alien tide gets fuller and stronger every year. Our superior advantages—such as personal liberty, freedom from burdensome taxation and from military service, our higher wages, fewer hours of labor, and the opportunity of rising in the social scale—operate continually to incite immigration. The commission sent to Europe last summer brought back but few new facts upon the subject. The steamship companies, they tell us, are trying to obey our laws, and their agents are instructed to rigidly refuse transportation to undesirable persons. But these constitute only a small fraction of those who seek our shores. Some added restriction of a more radical or prohibitive kind seems to be imperatively called for. Total exclusion every other year, or even for longer periods, would check the stream, or divert it to other countries. Or General Walker's proposition to impose a tax of \$100 on every immigrant, man, woman, or child, to be refunded after a reasonable probation, might accomplish the purpose desired.

The refusal of the lower house of Congress to make an appropriation for the famine sufferers in Russia, had the effect to discourage for the time local philanthropic impulses. These, however, have been revived by the reports of distress that continue to come. The hearts of our people are evidently touched. In New York city more than \$20,000 has been collected within a few days, the movement originating with the Chamber of Commerce. The fund as fast as raised is put, by cable, at the disposal of the American Minister at St. Petersburg, and will be promptly disbursed by him through the agents of the Red Cross Society. The wheat contributed in the West is being franked to New York by the railroad lines—2,000 tons—and will be dispatched by the "Missouri" early in March to a Baltic port without charge for transportation. Governor Pattison has issued a proclamation to the people of Pennsylvania, asking them to aid their starving brethren abroad. Now that the inertia is overcome, we doubt not but that relief organizations will be formed in nearly all our large cities. America's contribution, considering the wonderful prosperity of the past year, should be a generous one.

A year ago the Philadelphia & Reading railroad was practically bankrupt. Its finances were believed to be hopelessly involved. Last week, by a wonderful stroke of business sagacity, it was lifted out of its difficulties and placed in the very forefront of railroad corporations in this country, with connections East and West, on the lakes and on the seaboard, and in absolute control of the great anthracite coal industry in the East—both its output and its transportation. This remarkable coup is credited to the president of the road, Mr. A. A. McLeod. He succeeded in securing a lease to the Reading corporation of the Jersey Central and Lehigh Valley systems, and indirectly but surely that also of the Delaware, Lackawanna & Western Company. As a result of this consolidation, the Reading road with its leased lines now represents a capital of \$600,000,000, and its receipts will amount to about \$80,000,000 per year. It will control the production and marketing of 24,000,000 or more tons of coal annually, and by economies of administration now made possible and to be immediately undertaken, 25 cents per ton can be saved without increasing the price to the consumer, or 6,000,000 of dollars per year. No wonder that such a gigantic deal should be followed by a wild flurry in coal stocks. Nor is it surprising that our news sheets should be distrustful of an arrangement which confers such tremendous powers upon an unregulated private monopoly. Fortunately, the consumer is not without remedy. We have a federal law, to say nothing of numerous State enactments, and any attempt at extortion, sooner or later, will be effectually rebuffed.

If the Spanish authorities expected to strike terror into the hearts of the Anarchists by garroting publicly four of their number at Xeres, they are probably convinced by this time that they made a mistake. The sore spot has been inflamed rather than mollified, and the inflammation spreads. Incendiary proclamations have been posted in Barcelona and other places, and there have been conflicts between the military and the mob. The numerous arrests made do not seem to suppress the disaffection. There are many popular grievances in Spain, and the Anarchists always side with the discontented. The affair at Xeres was primarily a contest between the country and the town laborers, and the Anarchists took it up. Spain needs a strong, wise and fearless ruler, who

can comprehend the causes of discontent and apply salutary relief; who can reform the finances, lighten the burden of taxation, and lift the nation out of the slough in which it is sinking. But it is hopeless to look for such a leader without a revolution.

The impending conflict in Congress is over silver—or, more strictly, over our national currency. The silver men are not content with the old demand for free and unlimited coinage at the present ratio of 16 to 1—that would be bad enough—but they are determined to have "coin notes," representing silver dollars, which are to supersede the present gold and silver certificates (these to be retired as soon as received into the treasury) and constitute the currency of the country. Such a measure, if enacted, would at once place a premium on gold, change our standard to one of silver, and inflate our currency till it reached a parity with all the silver that Western mine-owners or others saw fit to coin. Says the New York Tribune: "To argue against such a bill as this is a waste of time, because the men who support it appear to have no desire for a sound, safe or honest currency. If they had, it would not be their principal endeavor to force into circulation more paper notes. What they really want is to appease the flat-money lunatics, whose power in sundry Western and Southern States threatens the Democratic Party. To that end they make the bill as stiff and strong as they can in the direction of paper inflation, not expecting that it will ever become a law over the President's veto. Most fortunate it is for the country that at this time it has in the White House a man of strong grasp of principles, and resolute and unflinching integrity."

The Prussian Education bill is still in the hands of the committee of the Reichstag, to which it was referred. The sections relating to religion have not yet been reached, and it is on these that issue will be joined. Emperor William's determination to crush out growing unbelief by requiring all German children to be trained in the Christian religion, and in certain sectarian tenets, without regard to either the students' preferences or those of their parents, though probably springing from a righteous motive, is felt to be an offensive exercise of imperial prerogative. The bill, of course, has Roman Catholic and Conservative support, but the Liberals and Socialists are firmly opposed to it. The municipal authorities of Berlin, together with the burgomasters of the Rhenish towns, protest against its passage. The university professors of the great centers of learning—Berlin, Halle, Bonn, Göttingen—are on the point of framing an appeal to the government against it. In short, the opposition is so strong that the Emperor may conclude to withdraw the measure, and try some other method than legislation to preserve among the rising generation "the faith once delivered to the saints."

### Briefer Comment.

THE great strike in Belgium last year to compel the government to grant manhood suffrage was pacified by promises that have not been kept. A new demonstration on the part of the disfranchised, who constitute the bulk of the population, has been lately initiated. As it is, a parliamentary deadlock has been brought about, and it has been evident that the wheels of legislation would not again move until satisfactory concessions were made by the government. King Leopold has finally hit upon an expedient which promises reconciliation. He was too sagacious to insist upon granting to the people, out and out, universal suffrage, but he has accomplished this very thing indirectly. He has persuaded the Conservatives to accept the Swiss referendum as the basis of electoral reform. This will be incorporated into the Constitution. It provides that on the demand of a certain number of voters any legislative enactment may be referred to the people for acceptance or rejection. Under this new principle, popular rights may be regarded as secured, and the long struggle comes to an end.

SECRETARY TRACY, as the result of the Chilean affair, has had his attention called to our entire lack of torpedo boats. There are only two, the "Vesuvius" and "Alarm," flying the American flag. Congress will be asked to provide a larger number of torpedo boats, and to have quite a fleet of them constructed. The Secretary is even willing to forego the building of one battle-ship and devote the money to the smaller but very effective vessel. During the past year Russia has built, or projected, of these, 124; Italy, 165; France, 215; England, 129; and Germany, 180. Even the smallest of these are far ahead of us, for Turkey has 32 of these vessels of war, Sweden and Denmark 34, Holland 50, Greece 31, Austria 65, and China 69. A torpedo boat costs about \$100,000, and some twenty-five of them could be built for the price of one big battle-ship. It has been found possible to manufacture the Whitehead torpedo, an English invention, in this country; and the Howell torpedo, an American device, is also to be adopted for use in our Navy.

COLUMBIA COLLEGE of New York has inaugurated a plan of throwing open to "outsiders" courses of lectures, essays and prescribed readings in various important branches. These are generous in number and variety, and the fees charged are at the rate of \$15 for the session from February to May for each hour of attendance per week. As the admission to these courses is without examination of any kind, it affords the most practical example of a real university extension yet afforded by any institution of learning. There is a wide range of study in ancient languages, including the Romance, Semitic and Sanskrit, and the whole department of literature, including such as the Norse, Icelandic, High German, Swedish and Danish. "The most generally valuable lectures or courses of study are, however, those under the head of philosophy, ethics and psychology." A careful account of the rich intellectual regimen provided for those fortunate enough to avail themselves of it, furnishes most interesting reading.

THE death, during the past week, of Lt.-Col. James Augustus Grant, at Nairn, Scotland, removes a somewhat historic figure. He is best known, perhaps, as an African explorer and companion of Capt. John R. Speke, the discoverer of the Victoria Nyanza Lake. Grant has also a good reputation as a soldier, and was present at the famous

relief of Lucknow in the Indian Mutiny. He shared his friend Speke's adventures in Africa from 1860 to 1863, whether he had gone to verify the latter's statements about the great lake, which had been publicly doubted by Burton, another African traveler of note, who had failed to see that of which Speke had given an account. The two had been old army chums, and were in the pride of stalwart manhood. Their explorations rank among the three or four greatest feats of African discovery. Grant received a gold medal for his services from the Royal Geographical Society. The two discovered the Waganda tribe and the since noted King Mutesa.

IT is a sad story that is related in the report of the Prison Commission of New York recently submitted. The name of W. M. F. Rund, the philanthropist, who is deeply interested in criminal life and improvement, is a guarantee of fidelity and truthfulness in making the report. Clinton Prison at Dannemora, N. Y., is singled out as especially culpable in its management. For the past two years corporal punishment has been administered in the most cruel and severe manner possible. The four methods described consist of "padding, pillory, process of stretching on one arm, and dungeon or seclusion cell." In the latter, prisoners were kept from two to six days on four ounces of bread and a gill of water every twenty-four hours. The cells were devoid of all furniture. The description of padding with an implement of sole leather and applied to the bare flesh; of stretching one arm above the head for eight hours at a time; and of raising the body from the floor by a quarter-inch rope attached to the wrists, reads like a chapter from Kennan's Siberian experiences, or a tale ofquisition days. The committee recommends the discharge of five employees, and also the reprimand of another for excessive profanity and rough conduct.

THE conference in the interest of the Southern Negro, to be held shortly at Tuskegee, Ala., under the auspices of the Tuskegee Normal and Industrial Institute, will be watched closely for any developments of a practical character which may occur. The conference will devote itself chiefly to two questions: "First, the actual industrial, moral and educational condition of the masses of the Negroes, more especially those of the 'black belt'; and, secondly, how can the educated Negroes most effectively use their talents and acquirements for the benefit of the less fortunate members of their race?" Two years ago a similar conference was held at Lake Mohonk, and resulted, after most careful deliberation by the wisest minds, in recommending increased facilities for industrial training in trades and agriculture; fitting of girls for home making and house keeping; the abolition of the one-room cabin—a fruitful source of evil; the credit system, whereby the laborer was always in debt to the store; and the establishment by the United States of a postal savings system. The present conference will have the advantage of being on the ground, and will be able to command the attendance of Negroes themselves for consultation and information, which was not the case in the previous conference.

NOT a little interest has been manifested, more especially among astronomers, in the recent eruptions on the surface of the sun. Prof. McLeod, of McGill University, Montreal, has the credit of first calling attention to them. The eruption is a cluster of fifteen or twenty distinct spots a little to the southeast of the center of the sun, and covers an area of about 5,000,000,000 square miles, being about 100,000 miles in length and half that in breadth at its widest point. The maximum period of disturbances on the surface of the sun, Prof. Wendell, of Harvard, asserts, is approaching, the last being in 1882-4. At the present time one of the largest eruptions noticed on the sun for years, the fact has been telegraphed to the observatories all over the country, and every instrument is now trained upon the orb, which will be closely observed. Prof. Jevons, of fame as a writer on philosophic subjects, has a fanciful theory connecting occasions like the present with great financial revolutions.

### EDUCATION WEST AND EAST.

PRESIDENT HENRY WADE ROGERS.  
Northwestern University, Evanston.

THE West has, in a measure, dispensed its educational strength by multiplying beyond any just excuse the number of its educational institutions. It has sinned in this matter grievously. The result is, that it has a large number of poorly-equipped colleges, many of them having no right to confer college degrees. Their degrees mean nothing. These so-called colleges are without laboratories, have no museums, and are without libraries. Their curriculum of study is wholly inadequate. The salaries paid to their instructors are less than those paid to competent high-school teachers in many of our cities. This condition of things has tended to bring disrepute upon Western educational institutions as a class. It has resulted in creating in the Eastern mind certain false impressions and an underestimating of the real educational strength of the West. Even some of the smaller Western colleges are doing excellent work. Professor Bryce, undoubtedly disinterested, says: "In some of the smaller Western colleges one finds to-day men of great ability and great attainments; one finds students who are receiving an education quite as thorough, though not always as wide, as the best Eastern institutions can give." There are in the West, too, colleges and universities as large as any in the East, and which compare favorably with Eastern institutions. But more regarding this farther on.

One of the Marked Distinctions between the colleges and universities of the West and East is in the manner in which they are supported and carried on. Almost every Western State has its own distinctive university, sustained by the public funds and governed by regents, who in some cases are appointed by the governor, or the legislature, and in others elected by the people. In the East the States do not now tax themselves for the support of institutions for higher education. In the West, as a rule, the State institutions have been better equipped and have done better work than those privately endowed; but no Western institution, even with the State behind it, has been provided as yet with libraries and museums and laboratories equal to those which Harvard and Yale possess. At the same time the fact should

be recognized that a boy educated in some of our Western universities is as well prepared, as well trained, possessed of as much knowledge, as one graduated from an Eastern institution. In a few of our Western universities as thorough an academic spirit prevails, and as earnest—if not more earnest—work is done, as in the Eastern institutions. Of course this can be affirmed only of a few, but it can, with truth, be said of some. Although possibly better equipped than any private institution in the West, this will not long continue to be the case. It will not be long before there will be two or three private in-



President Rogers.

stitutions which will be better equipped than any that are now maintained at public expense. I have but recently returned from California where I visited the Stanford University at Palo Alto, which has already been provided with property valued at \$20,000,000, and it is understood that Senator Stanford has provided by his will an additional \$20,000,000. No institution in the East, and none in Europe, has any endowment comparable with this. There are very few Eastern institutions having an endowment greater than that of Northwestern University.

In the West the colleges and universities, as a rule, find it desirable to maintain

### Preparatory Schools.

This condition of things results in part from a lack of good fitting schools in this portion of the country. It is, of course, to be regretted that any portion of a university's funds should have to be diverted to such a purpose, for they are all needed for the regular work of the university itself. And it would be better on some accounts if it were not necessary to have university students and preparatory students intermingling, since rules regulating the conduct of one class cannot be appropriately applied to the other. The necessity for maintaining these preparatory schools in connection with the universities will in time cease in the West as it has done in the East. At Harvard last year, of the students who enrolled themselves for the first time, 95 came from public schools and 168 from endowed and private schools, the remainder coming from private tutors and colleges. It would seem, therefore, that in the East the majority of students come from private and not public schools. It is the absence of these private schools in the West which makes necessary the preparatory departments in our colleges. The colleges and universities of the West are, almost without exception, if indeed there be any exception,

### Open to All Classes of Students

who are capable of profiting by the instruction offered, the question of sex or race being disregarded. A Western institution was the first to throw its doors wide open to both sexes, and its example has been followed by the rest. Not only is this true of the great State universities of Michigan, Wisconsin and California, but it is equally true of the private institutions, like Northwestern University, Stanford University and Chicago University. Some of the Eastern institutions, like Cornell and Boston, admit women on equal terms with men, but as a general thing co-education has been distrusted in the East, and the doors of the great institutions have been closed against them. In the University of Michigan, where the co-education of the sexes has been recognized for twenty years, the verdict of all concerned is unanimously in favor of the system. It has worked admirably, and no one there thinks of calling in question the wisdom or expediency of the admission of women to the University. That women students are capable of pursuing the same studies as the men, and that they attain to as high a standing as the men, is now conceded. Brain has no sex. That the presence of young men and young women in the same classes has a wholesome influence on the conduct of both, I verily believe. President Eliot, of Harvard, while in the West recently, took occasion to express an opinion unfavorable to co-education, and is reported as saying—whether he said so or not, I do not know—that the cause was losing ground in the East, and would not succeed in making its way into the Eastern universities. However this may be, co-education in the West is here to stay, and in my opinion ought to stay, at least, until we are able to maintain separate colleges where the women can have equal advantages in all respects with the men for a higher education. There is no probability that the States will establish separate State universities for men and women. The tax-paying public will not be likely to submit to the additional taxation which such a system would require. The churches establishing denominational colleges are as unlikely as the States to support separate colleges. They have not the money to do it with. They are not giving to the colleges they now have the money which they need to do their work with, and so long as this is the case, it is idle to talk about equipping separate colleges for women. If the president of Harvard had not expressed a

contrary opinion, I should say that it is only a question of a few years when the Eastern colleges and universities will be conferring their degrees irrespective of sex.

The West has been especially remiss in the provision it has made, or rather failed to make, for

### Technological Education.

Some of the State universities of the West are doing something in this direction, but nothing adequate to what is needed. The private institutions of the West, those not receiving State aid, have done next to nothing in this matter. Northwestern University hopes to establish, in the near future, a School of Technology. Chicago University has the Ogden Scientific School, which is primarily intended to give post-graduate instruction. The West is supposed to be above all things else, "practical." And it might seem strange that the practical side of education should have received so little development here. The explanation is probably due to the fact that scientific education is far more expensive than classical education. It costs more to graduate mechanical, electrical, mining, and civil engineers than it does to graduate men as Bachelors of Arts. It is estimated that the cost of the bare instruction in an ordinary scientific course is double that of a literary student, and it is estimated that if the cost of the laboratories and other "plant" is taken into the account, the expense is three times as large. The West has not the available capital that the East has, and therefore it has not been able to provide opportunities for technical scientific education. It is, however, realizing the necessity for having its own schools of technology, and it will not be long before the tide that flows to New York, Massachusetts and Connecticut will be considerably checked. Schools will arise in the West which will compete with the Boston School of Technology, with the Lawrence and Sheffield Scientific Schools, as well as with the John C. Green School at Princeton. The Rose Polytechnic School at Terre Haute, Indiana, is already doing creditable work, but its endowment needs increasing. At Ann Arbor and at Madison a very good beginning has been made in the training of electrical and mechanical engineers, and some excellent work is done at both places.

Evanston, Ill.

### BOSTON LETTER.

"SHAWMUT."

BOSTON Methodism is in transition. That is true, in a degree, of any live organization at any time in its history. Progress always implies transition. But Boston Methodism has now its golden opportunity, and its present use of opportunity will determine its history for a long time to come. It never had greater need of wise leadership, at once aggressive and conservative. Especially does it need unity in its plans. The connectional principle, so largely our boast, so often disregarded in local plans or thwarted by selfish scheming, is most important in the present condition. There are several denominational interests which, if not interdependent, are at least so associated that they may mutually aid or embarrass each other. Prominent among these are Bromfield St. Church, People's Church, and the Missionary and Church Extension Society.

### Bromfield Street Church.

For seventy years the most prominent church in Boston Methodism, and still most widely known, has, by reason of the changes of population and of business, been left in a narrow and crowded business street in the busiest part of the city. It can have no resident congregation within a mile of the church. Moreover, the old families which once filled its pews and gave it strength in the city, have been removed by death, or otherwise, so that scarcely one historic name is on its records or represented in its pews. The business changes have made its property increasingly valuable. In a large sense its property belongs to Boston Methodism. Through a recent decision of the Supreme Court, sought and approved by all parties in interest, the title is clearly established. "How shall this property be so utilized as to best serve the cause for which it was originally given?" is a question which is commanding the attention, and will test the wisdom, of the able body of laymen—some of the ablest men in Methodism—who compose the board of trustees. Complicating the matter is the interest of Methodism in the West. End, represented by Grace Church, Temple Street. That the West End should not be deserted, is self-evident. That Methodism should have one strong down-town church, to meet the wants of its great University and of the large hotel population, seems also evident. Can these wants be met by one church? Can the money now in Bromfield Street and Grace Churches be so planted as to minister to the religious needs of this "Old Boston?" Certainly the property belongs primarily to this section of the city; but it must not be frittered away by any timid or niggardly policy. Boston is sick of doublings-up which only diminish and waste. Methodism is yet asking in vain for an accounting for the Hanover Street fund.

### People's Church.

After years of perplexity and financial embarrassment, the debt on this church was swept off two years ago by the general and generous contributions of all the churches. Last year, recognizing the connectional importance of this church, the leading laymen of Boston joined with the local society in a plan to enlarge the work at People's Church, to increase its working force, and to give it a corresponding financial backing. A pastor of national reputation, who has for years preached to perhaps the largest Protestant

congregation in the city, was appointed to the charge, with suitable assistants and generous provision for music and other helps for worship. A single year is too short a time to develop such plans, much too short to measure the results of such innovation; but already larger congregations have been gathered than ever attended People's Church, and a foundation has been laid for yet better things in the future. What shall that future be? Is Methodism wise enough, broad and brave enough, and Christian enough, to utilize that large property, to fill its ample auditorium and every nook and corner of its class-rooms and lecture-rooms with attentive listeners, active workers, resounding praise and prayer, and burning testimony for Christ?

Closely connected with these two, as involving the connectional interest, is the work of the

### Missionary and Church Extension Society.

Unfortunate circumstances, which it is not now necessary to rehearse, have operated to prevent any connected missionary work or any systematic church extension for a series of years. At the last session of the New England Conference the Bishop, at the request of the Society, appointed a superintendent to take charge of the work which the Society proposed to do. The brother so appointed is too well known through pastoral work in the city and other service in various positions in the Conference to need any introduction here, and no words of "Shawmut" would add to or detract from his strength. But this also was a new departure, involving the raising of money, the survey of a wide field, the choice of locations not only desirable, but most desirable, for new work in the city and suburbs. Where should we plant a chapel, and seek to gather a congregation or Sunday-school? Where plant a mission, and on what basis—for the tramp or the criminal, for the unchurched citizen or the ignorant alien? And how so begin the work as to command the support of the churches amid the multitude of claims of manifold charities? Good work has been done already, and several promising beginnings have been made; the churches have responded to the call for money more generously than might have been expected, but our brother, the superintendent, would be first of all to declare that the work of the year has been only preliminary—the gathering of material for a proper mapping out of the Society's work. The doing thus far but necessitates greater doing. The missions already planted must be fostered. Other points in the growing suburbs must be occupied. Methodism must not altogether disregard the needs of the poor and the vicious, and of foreign populations in the city.

Other important interests there are, involving the prosperity of Boston Methodism; but these are sufficient to justify the statements in the opening of this letter. These three can hardly be considered separately. They need a unity of counsel; they demand a general plan. One masterful mind, with official authority of the church to execute the plan, would make glorious the present opportunity for the church and the cause of Christ. We may hope that these will not be wanting.

### Boston Preachers' Meeting

has of late been largely attended. An increased attendance often occurs just before Conference, but only one brother has so far attempted to introduce church politics. The series of addresses by distinguished ministers of various denominations on practical evangelistic work has proved both interesting and profitable. In this connection it is proper to say that the pastors generally are doing good, profitable work in their charges. Fewer evangelists have been employed than are usually at this season of the year, but the good work of revival and ingathering has not been wanting. Our pastors have not lost the divine art of winning souls.

### Conference and Annuals.

The approach of the Annual Conference brings to mind the pastoral changes, inevitable and inevitable, which will occur. Of the latter there are to be eleven, including two presiding elders, by reason of the term-limit. A considerable number of other churches and ministers prefer the old three years' limit, but altogether the changes of this year promise to be less in number than the average. Judging from "Manhattan's" letter, New England is a long way behind New York in the matter of appointment-making. Though several important churches are changing pastors, and several of our most popular ministers are moving, in not more than one case is a new appointment reported fixed for next year, and that one is quite as likely to be after all. Undoubtedly church committees have been appointed to look out for next year's minister, but so far there is a "still hunt."

The same is true of General Conference matters. Undoubtedly there are brethren who would be very willing to represent their Conference in the General Conference—and an election to General Conference is a great honor, so it is honorable—but thus far the subject has been discussed very quietly. The public discussion of ecclesiastical politics, whatever else it has done, has made men more wary, perhaps more thoughtful, and led to a more conscientious consideration of these matters. Perhaps it has also thrown unjust suspicion upon some brethren.

### Districts.

Ministers and laymen in the region of Worcester are reported to be actively preparing to urge a change of district lines, so as practically to restore the old Worcester District. There has been all along a feeling in the Conference that the present division is not the best possible, and that local interests would be better served and local pride gratified by making Worcester the centre of a district. The change may not come this year, and may come either two years later.



## Miscellaneous.

## ABSTINENCE.

REV. JAMES MUDGE.

RECENT discussions have given rise in many minds to a fear lest the true value and legitimate place of fasting or abstinence might, with the unthinking, be somewhat obscured, to the great detriment of the church. Hence the few following propositions, that seem to the writer reasonable, are offered for general consideration.

1. While the kingdom of God does not consist in meat and drink, yet such is the close connection of body and soul that the latter may be treated through the former and the former may be so used as greatly to help or hinder the latter.

2. The absolute control of all bodily appetites, the perfect mastery of the physical by the spiritual, the complete detachment of the affections from things earthly and sensual, is not so common or so easily attained that many people can afford to dispense with any gymnastic that holds out reasonable promise of assistance in this very essential and very difficult work.

3. So very large a proportion of the best souls of all the ages, those most eminent for piety in all lands and times, have found profit in more or less attention to this means of grace, that it properly creates a sentiment in its favor in the minds and hearts of such as strongly desire to emulate their high example. In view of their testimony that the subjugation and mortification of the appetites and passions are greatly aided by the practice, we well may pause before wholly discarding it.

4. If total abstinence is the dictate of prudence in regard to things to take any of which is harmful, then partial abstinence is the dictate of prudence in regard to things to take much of which is harmful. Self-restraint and self-denial are as distinctive marks of the Christian as self-indulgence is of the worldling. The life of Christ in the human soul advances just in proportion as the life of self-retires. There is no truer test of religious earnestness than self-renunciation.

5. In the perfecting of character bodily discipline has value both as a suitable symbol of repentance for the past and as an effective means of education for the future. It not only expresses, but, like all expression, deepens and increases the feeling—the feeling of distrust toward self and confidence toward God.

6. Since we are told to exercise or train ourselves (the word in the original means to practice gymnastics) unto godliness, and are pointed to the wrestlers and boxers as examples of fitting earnestness and skillful organization of victory, and since the great apostle himself found it necessary to buffet his body (the literal term is, "give it a black eye") that it might be brought into complete enslavement, it would poorly become us to hold that such severity in our own case is entirely needless, or that the method is a false one. Indeed, is there a single reason which can be alleged why the gymnastic principle which finds exemplification in the training of the voice of the singer, the fingers of the musician, and the movements of the battalion, should not be put to similar use in teaching the lower propensities of a human being to obey the higher?

7. That which would be wrong as an end may be right as a means. Hence fasting, or abstinence, without being made a substitute for faith, or for Christ, or for spiritual life; without being superstitiously relied upon to propitiate deity or gain merit, may be profitably and rationally employed as a subsidiary instrumentality in the working out of salvation.

8. The obligation to use fasting, or abstinence, rests not on any specific command—there is none such for observing the Lord's Day, or for joining the church, or for attending Sunday-school, or for taking a religious paper—but on the proved value of the exercise for repressing the physical and exalting the spiritual. As to the value in individual cases, each Christian must be the judge (as in the other matters mentioned), formulating his own rules and not condemning those who differ from him.

9. Since the Christian doctrine of the body includes the two rules, "All attainable health is a duty," and, "All avoidable sickness is a sin," fasting, or abstinence, should always be so managed as to promote instead of injuring the health; and this, under ordinary conditions, there is no difficulty whatever in securing.

10. It should also be so managed wherever possible, and it generally is possible, as to save money as well as trouble, so that the funds thus rescued from the jaw of the devourer may be used in feeding the poor or applied to some of the many good causes so sorely needing assistance.

11. One of the most important departments of abstinence—one far too little heeded by the average Christian—is the constant, habitual avoidance of all excess, and of all kinds of food and drink, however palatable, that are not conducive to health and vigor. The tables of too many of God's children bear loud witness against them. Great plainness of diet is importunately demanded, and would unquestionably tend to the good of the soul and the welfare of the needy. Such frugality and sobriety should continually be observed as would seem a perpetual fast in the eyes of the gourmand and the glutton. Between his delicacies and dainties and the humble fare of the Christian pilgrim whose heart is in the heavenly feast is a very great gulf.

12. Still another department of this important and extensive duty is the cheerful acceptance of whatever involuntary abstinence or scarcity circum-

stances may compel. Instead of counting it a hardship and making it a matter of complaint when the larder is low or the food less palatable than usual, when dinner is late, or some misfortune has attended the cooking, or some desired dish is lacking, let it be made a means of grace and of carrying forward the conquest of the body.

13. Most people need specific fasts, in distinction from this general rule of moderation, on the same principle that they need a specific portion of time, one-seventh, set apart for attending to the Lord's work, and a specific portion of income, one-tenth, set apart for filling the Lord's treasury. Some can so hallow the whole that no particular partition is called for; but the average individual cannot. Therefore, as a rule, if one particular meal a week is either wholly laid aside or is made uncommonly meagre, a better result will be gained than if the regimen is simply general.

14. Some have much less need of attention to this matter than others, because their appetite is naturally inconsiderable and their main temptations lie in a different direction. Some who once practiced it with profit, in the earlier periods of their Christian life, have now outgrown it, being now passed on beyond these rudiments to a more advanced stage of larger freedom. But this maturity and immunity is not to be lightly assumed. Far more common is such special peril from clamorous and over-pampered appetite as to require stringent rigor of management for a long period.

15. There will sometimes arise special crises of sorrow, or deep, earnest spiritual wrestlings and intense distress of mind, when food will be loathed. If the Bridegroom be not with us in those days, how can we help indicating and emphasizing our grief by some abstinence from ordinary comforts?

16. The close connection of fasting and prayer, so well known in all church history, is manifest from this: When the stomach is overloaded, or even normally full, the mind is not so clear, the imagination is so so lively, nor do the aspirations rise so ardently. The process of digestion somewhat interferes with the fervor and vigor of mental and spiritual activity.

17. The Methodist Church, unlike nearly all of Christendom, has no stated fasts, nor does it discipline its members for dereliction in this matter. But it very rightly commends the practice of fasting, or abstinence, to the favorable consideration and practical acceptance both of pastors and people; even as Jesus appears to take it for granted that His disciples will fast, and strongly insists on the spirit of self-denial which lies at its foundation. May the day be far distant when all reference to fasting shall be eliminated from the Methodist Discipline, and all practice of it removed from the lives of Methodist Christians!

Clinton, Mass.

## A MORNING AND EVENING WITH SPURGEON.

REV. J. WEARE DEARBORN.

WHERE is the American who has not asked, on his first Sunday morning in London, "Where does Spurgeon preach?" The fog is not always over the gray city, and this particular morning in August was as clear and crisp as ever inspired church-going in New England.

We went to Gray's Inn Road, where we mounted a bus for the Tabernacle. The pillared front of this now famous building is somewhat imposing. Passing within the gate of the enclosure, we were at once hailed as strangers and "Americans."

"Yes," we said, as modestly as we could, "Americans."

"Come on, then," our friend cried, heartily. "I'll find you some seats."

He took care that we did not slight the collection-box as we passed it, and which we did not expect to find outside the building.

We entered by the side door and mounted to the first balcony, where our friend found us seats as good as any in the house. The great Tabernacle was so well lighted by plain windows beneath, between and above the ample balconies, as to make rather painful its lack of decoration; but the crowds of six or seven thousand people filling every part soon became its sufficient adornment.

The singing was led by a precentor without choir or organ, and, while good, was not remarkable. The Scripture lesson was far from a perfunctory reading of a chapter. It was at every point illustrated and applied in the clearest and sharpest way, till, as it proceeded, one began to feel as though he had come there for nothing else. He was not well. The very beginning of the end had come. He asked the congregation to remember him, and a layman led in a hearty and sympathetic prayer.

The subject was a part of the parable of the Sower. It impressed me as much better than anything I had ever read from him. There was nothing of the originality, brilliancy and beauty of Beecher. The imaginative and dramatic qualities, which are not always found in Talmage, had no place in his plain Saxon speech. Of course the cultured warmth of Farrar's rhetorical periods had no counterpart in these direct and pithy sentences; and even the poetic and picturesque mood of Mark Guy Pearse was not here. Yet if I power of a sermon be fairly measured by its effect, the sermon of that morning was the greatest I have heard. The secret of this power was not, as some have foolishly guessed, in any exceptional voice. This has been greatly overrated. It was clear and mellow and everywhere heard—and that is all.

The sermon was

A Manifestation of Life.

The Law and the Gospel seemed incarnate. The conditions of Pentecost

were all there—continued prayer, direct preaching and spiritual fire. It was his own life which so kindled life in the hearer.

As the vast crowd was going out, our unknown friend made his way toward us, and called out with a broad accent, "Come on! I want to introduce you to our pastor."

We declined his courtesy, but he pressed us, saying, "Oh, come on! He wants to see you."

And so we entered the little study or office where the great preacher, seated in his chair, completely wearied by his effort, yet gladly welcomed a number of friends who were crowding about him. We were introduced as two Methodist preachers from America. We received a most cordial greeting, and I shall never forget the warm pressure of that great, thick, throbbing hand. He asked us to come to a

## Missionary Tea Meeting

on the following Thursday evening. We promised to do so, and as we told him of a number of Methodist ministers whom we had met upon the steamer, and who were stopping near us, "Bring them along," he said. "Bring a whole lot of them."

Our American friends could not come, but Thursday evening found my friend and myself at the door of the Tabernacle vestry, though a little late. We were conducted at once to the head of one of the tables, where Mr. Spurgeon and his family were seated. We met here Rev. James Spurgeon, who is co-pastor with his brother Charles, and their sister and her husband, who is also a preacher, but whose name I have forgotten. After a pleasant tea, Brother James took us through the Lay College. He is the financial head of the Tabernacle and its business manager. He is pastor of a church just outside London, but spends most of his time here.

During our half-hour stroll I had opportunity to ask some questions in reference to Christian work in London. Among other things he said that the High Church is very active religiously; that if self-denial and hard work can accomplish anything, they must succeed. There has been a great change in this respect in a few years. I asked him if their greater devotion to Christ's work did not bring them into closer sympathy with Nonconformists. "No," he said, "this new movement is almost entirely a High Church one, and that only widens the gulf between them and us. He said that the leading members of the Established Church desire its separation from the State; but the question of how it can come about and allow them to retain their vast estates, was not settled. They are afraid of disestablishment because the movement, if successful, may go too far and they be left penniless. They would be glad to be independent of the State if they could do so and retain their possessions.

At 7.30

## A Missionary Prayer-meeting

was held in the Tabernacle. The night was rainy, but two thousand people were present. The meeting was carried on entirely from the platform, Mr. Spurgeon calling upon many. We were pressed into service by being asked to lead in prayer. Mr. Spurgeon introduced us by humorously saying, "We have a couple of Methodist brothers here from America. I do not know whether they are doctors of divinity or not, but all Americans are."

His Scripture reading was as crisp and pungent as before. It did not seem to be premeditated; certainly there were happy expressions which were born of the moment. Half of those who were called upon to speak were introduced as having some little mission work in their personal charge on which they were to report. They were most of them relatives of his own family. Indeed, my impression was, that, beginning with the Spurgeon household and extending through the older and leading members, it was preeminently a family church.

A few days afterward I was in the Crystal Palace, and some one pulled my sleeve. I was quite startled, for I supposed all my friends to be three thousand miles away. It was Spurgeon's sister, who was there with her husband. A very pleasant chat we had. Like the good sister her face reveals her to be, she is equally fond of her two brothers. She seemed a little nettled that all my questions related to Charles. "James is a good preacher," she said, "and very many think he can preach as well as Charles." In a loving and sisterly way she seemed a little jealous of the greater honor bestowed on one.

Dear, faithful heart! I fear she has already found that, while the Tabernacle remains, and the deacons remain, and the executive brother remains, the sun and soul of that great organization has forever gone to be a light in heaven.

Roslindale, Mass.

## MILE-STONE REVERIES.

REV. L. P. CURRIAN.

HOW time flies! November 22, 1891, was my birthday. I passed a mile-post, the number of which I do not care to mention lest some may say I have reached the dead line. The years grow shorter as I grow older. What I do must be done quickly. The last day and last hour will soon come, so far as I am concerned. But I do not care to have my funeral, nor do I want to be buried till I am truly dead. I want to be ready when my time comes to go hence. I have no time to loiter away in idleness along the road. I must work.

The past year has been a year of blessing to me. I have never been alone; God has been with me. Study and work have been a pleasure and a

blessing. The Bible has been sweeter, brighter and fresher than ever before. I have gotten down deeper into it, and it has gotten deeper into me. My communion with God has been sweet and unbroken. I have had peace with God and peace with my fellow-men. On the subject of being made perfect in love in this life I have read more than for a number of years past. For the theological half-splitters who are constantly proclaiming some new-fangled phase of this doctrine, I have no special admiration. I believe in progress, but am fully persuaded that there are some things that never change, and among them is the Bible doctrine of holiness. The old religious pathways and landmarks are good enough for me. In them and by them some of my dearest friends have lived happy lives and died triumphant deaths. I have never joined one of the numerous exploring expeditions that have been fitted out during my day to find an easier or more congenial way to heaven.

I have always felt the safest on the old track that runs straight in the "middle of the King's highway." As for authorities that treat on the subject of holiness, or being made perfect in love in this life, I place first and before all else God's Holy Word. It is the best book ever published on holiness and all other religious subjects. It is the Book of books. It is not controversial, not argumentative, not metaphysical, not psychological. I never think of apologizing for, or denying, or controverting, a single statement I find in this Book on its or any other subject. I take what it says, and all it says; study it, pray over it, meditate upon it, and get milk, meat, marrow, fatness, bread and honey out of it. I have seen so many new-fangled theories arise and shiver for a day, and then hide themselves in empty night, that I have lost ambition to be a mere religious discoverer. Perhaps that is why I look upon the old Book with so much favor.

Next to the Word of God on this subject of being made perfect in love while in this present evil world, I place the writings of John Wesley, Bishop Foster, Wm. McDonald, and Daniel Steele. These men in their discussions of the doctrine of entire sanctification avoid all side-tracks; they keep in the "middle of the King's highway." They are no tinkers with the Word of God or theological standards. It is no new way that they mark out. They adhere to the old path of safety, the straight and narrow path that leads to life. They have no double track on which to train go and come. They take passengers only one way—straight from the town of Repentance to Full Salvation.

For the third time I have been reading Stevens' "History of Methodism." What zeal for God and souls burned on the main altar of the hearts of the fathers! What prodigious energy they had! What endurance, what faith, what patience! What wonders God wrought by their ministry! These men had their troubles and controversies on the subject of sanctification; but they theorized but little; they adhered closely to the Word of God; they stated the doctrine, related their experiences, shunned all hair-splitting theories, and never seemed tangled up and confused in their statement of the doctrine or experience. Next to the Bible, Stevens' "History of Methodism" stirs me most, and makes me ashamed of myself—of my want of energy, my life of ease and self-indulgence. After reading this book I am inclined to think that the consecration that leads to a life of ease and self-indulgence is a sham and a failure. I pass on to the next mile-post not knowing. My eye is fixed on the prize.

NEW YORK CITY EVANGELIZATION.

THE regular monthly meeting of the Boston Missionary and Church Extension Society was held on Monday afternoon, Feb. 8, in Bromfield St. Church, O. H. Durrell, esq., president of the Society, in the chair. After devotions, Rev. Dr. D. H. Eila, superintendent, read an interesting report of the work done during the time he has had charge of it. The constitution was provisionally considered. Dean Buell, of Boston University School of Theology, then gave an informal address on evangelization in the city of New York. He said:—

I became interested in the New York City Mission and Tract Society and its work when on a vacation in that city. This Society began in 1825. In 1835 the lamented Harlan Page advocated a change, and personal work among those to be converted was begun.

In 1856 they began to open mission chapels. Later they organized undenominational churches called "Churches of the People." Ninety five per cent. of the money is contributed, however, by Presbyterians. They expended during the last year \$50,000 in their various enterprises.

Their field is below 14th Street. There is preaching in different languages, Sunday-schools, circulating libraries, burial societies, helping hand societies, etc., out-door meetings, street meetings, women's meetings, cottage meetings are also held. One branch has a penny savings bank. They have three day nurseries, which are carried on at an expense of \$6,000 annually. They employ fifteen missionaries.

The organizer of all this work is Dr. Schaffner, of strong executive ability and ripe experience. In every great work of this kind there must be continuity; that is, you must get a fit man for it and keep him year in and year out. Dr. Schaffner knows New York in and out, top and bottom. He is intimately and uniquely connected with Union Seminary, where he delivers lectures. He therefore does the work of two men; but this gives him peculiar advantages.

I visited one of these missions—the Broome St. Tabernacle. Men who had been of the lowest character spoke to the crowd, who listened with devout attention. Afterwards a young man shouldered the organ and we went down the Bowery. By my side walked a young Wesleyan graduate who had been giving four months of work among the poor and ignorant Italians. We went to

a lodging house called "The Bismarck." The choir sang Gospel hymns. A thief was put forward. He had paid back, since he was converted, sixteen hundred dollars to persons to whom he "The Life of Christ," and he is keeping right on. The "chucker-out," who throws offenders down the stairs when they don't keep the rules, is a necessary part of the service. He is in every lodging house of the lower class, in which there are accommodations for 5,000 people on the Bowery alone. Generally the "chucker-out" is a man of muscle. On one occasion he seized a disturber to eject him, but the latter raised a chair and aimed a vicious blow at him, which the "chucker-out" skillfully dodged, and the chair made a deep indentation on the wall. The "chucker out" said that over that indentation it would be a good plan to hang the motto, "Love one another." So there it hangs. The missionary sticks to the men whom he wishes to save. He began by this lodging-house work. At first it wasn't possible to get into the lodging-house.

He, however, got a chance to give an illustrated lecture on the "Life of Christ," and then gradually he made his way. The same work could be undertaken in Boston if we could find the right man.

After the lodging-house meeting I went back to the Tabernacle. Rev. C. H. Tyndall is the minister there. He had a rough luncheon experience before he came to New York. There is, perhaps, sensationalism about his methods. When he preached on Jacob's Ladder, he had ladders of various kinds there in the room for illustration; and at the close the sexton let down seventy-three feet above the floor a rope-ladder. Three were converted that night. But he has them right along. We could not do that spectacular work; but he can. How many people do you suppose they had in the congregation? Four hundred; and every one of them has been dug out. You say that Mr. Irvine—the lodging-house missionary—is not a college graduate. No; but he has had a full education in the slums of London. But right by his side is a college graduate, a Cambridge Presbyterian.

Now the thing I dream of is a Schaffner for Boston, who, being as strong as he is, will do for this city what he is doing for New York. We have got to learn some things. There are a great many things about city evangelization which we should study.

## THE PROPOSED UNION OF CONFERENCES.

REV. R. MOSEMAN.

THE proposition made in ZION'S HERALD to unite the New Hampshire and Vermont Conferences under the name of "Northern New England," let it be remembered, came not from Vermont, nor yet from New Hampshire, but from the good office of the HERALD. That proposition, judging from the opinions expressed concerning it, is likely for some time to come to remain in statu quo. But the subject having been introduced and crystallized into its present form, it is only right that some explanations should be made for the better understanding of all concerned.

The writer has no authority to speak specially for his brethren of the Vermont Conference, yet, having had a close connection with the boundary controversy in which the Vermont Conference has from time to time been involved for more than thirty years, he can, perhaps, represent them as correctly as any other member of the body. Whatever may be the needs, or even rights, of the case, the New Hampshire brethren may rest fully satisfied that no attempt will be made to force a union which they do not prefer, and that their expression of opinion, they will scarcely expect to receive an invitation to a conference upon the subject at White River Junction. The members of Vermont Conference may have some very well-defined opinions as to what their rights are in the great family of Conferences, and at the right time they are ready to express them; but they would not have intruded themselves upon their New Hampshire brethren with a proposition to unite with them in Conference relations. Nevertheless, the proposition being made by an outside party, and suggested by one who is not even a New England man, they felt like frankly considering it; and but for an unfortunate impression which gained ascendancy in some quarters, the attitude of the New Hampshire brethren might have been other than what was made to appear. Nothing contained in this article, however, is to be construed into a criticism, for only the kindest feeling prevails on our side of the river. But the subject has a history; and that history, together with some plain matters of fact belonging to the general subject, have so forced themselves upon the attention of at least some persons as not to be gotten rid of until properly considered.

There is little risk at the present in characterizing the act of separation in 1844 as one of stupendous folly.

The men who were influential in working the change are mostly in their graves. But those on the Vermont side lived long enough to see that their own chosen limits were altogether too narrow for successful administration. Having sought and obtained division on the line which separated Vermont from New Hampshire, they almost immediately sought enlargement of their territory; and after one or more unsuccessful attempts, in 1860 they succeeded, by act of the General Conference, in attaching the Burlington and St. Albans Districts to the Vermont Conference. There are men in said Conference today whose names, but for this ceding of territory, would never have appeared upon its roll. The men thus transferred into the Conference, both in 1860 and 1889, were far from being persons of new sensations, and by the retrocession of the Burlington District (twice repeated), or otherwise, most of them have disappeared from the territory. But a few remain, and so also does the St. Albans District, constituting an important addition to the Conference. For over thirty years this district has been embraced in Vermont Conference territory; and for twelve of the years since 1860 the Burlington District was likewise. All feel that with the entire State in a Conference, our territory would be large enough for successful administration; and the good editor conceded too much when, for the purpose of adding strength to his proposition to unite Vermont with New Hampshire Conference under the new name, he announced that all chance for enlargement in that direction was forever gone.

The readiness with which this proposition, when made by the HERALD, was accepted, is in itself proof that in the judgment of Vermont preachers

## More Territory is Needed

for the best working of our system. Is this heresy? Who have ever thought differently, apart from the few men who in 1844 promoted the separation? Or who, even among them, after a few years' experience? Neither in the New Hampshire Conference, nor yet in the Vermont, nor yet in the General Conference, has the writer ever found a man, who, knowing what he was talking about, ventured to express any other opinion than that the Vermont Conference needed, and ought to have, enlargement. Every member of an

able commission appointed by the Troy Conference said, in 1880, "You ought to have this territory, but the churches are opposed." Does any one know our needs better than the men who themselves have been shut up within these narrow limits? And will this frank and ready acceptance of the HERALD's proposition by some of them be construed into a covetous desire to possess themselves of rights belonging to others, or, on the other hand, into an acknowledgment that the Conference is on its last legs and will soon become a subject for a mortuary paper? Perish such an insinuation! At present we certainly need no enlargement. When we do, our own post (should he live long enough), who wrote the lines,—

"The infidels, a motley crew, in counsel met and said,  
The churches they are dying fast, the last is almost dead,  
When suddenly a message came, it filled them with dismay,  
'All hail the power of Jesus' name,' we're building two a day!"

will supply a dirge; for by his intuition will know, if not by demonstration, that an ideal Methodistism, ideally administered, would have long ago brought us enlargement. Seventeen years already spent in association with the members of the body will have led him to the belief, if not to the knowledge, that they aim to do their work not less faithfully than other Methodist preachers, and with the same opportunities would succeed as well. For years yet to come, however, the Conference may be doomed to labor under its present unjust restrictions; and while we leave the responsibility with those to whom it belongs, we venture to prophesy that the Vermont Conference will still live, and continue to raise up and send forth men who will bless our Methodism. Meanwhile, interested and responsible parties, whether East or West—those who make laws, and those who administer them—who believe in "applied Christianity," will do well to remember that there is a requisition to the effect that the strong ought to bear the infirmities of the weak and not to please themselves; and this rule applied would bring the needed enlargement.

Bellevue Falls, Vt.

## "DEMETRIUS."

REV. A. H. HERRICK.

THE sprightliness of "Manhattan's" New York letters is evident to all readers. The writer, however, like many another, takes exception to a portion of the epistle published in the HERALD of Jan. 27, which is as follows: That Pharisaic idol, paragraph 242, was somewhat clipped and defaced. By the time that the afore-said idol gets to Omaha, it will be as misshapen and grotesque as the image of the Ephesian Diana. Poor Demetrius is having a hard time! But he is stubborn, and means to rally his friends to the support of this legislative monstrosity.

Some might be disposed to regard the men who were instrumental in securing the insertion of paragraph 242, as the peers of "Manhattan" in piety, intelligence, and (judging from this effusion) good manners. The said paragraph of the Discipline is stigmatized as a "legislative monstrosity." Who says that it is such? Why, "Manhattan." Then it must be so! Let the framers of said section be covered with confusion! Let the multitudes who have believed its retention emphatically advisable, bow with chagrin and in deepest mortification before "Manhattan's" dictum. He has spoken—should not all controversy cease?

It may, however, occur to one among them who is not so overwhelmed with shame as to be unable carefully to scrutinize the words quoted, that "Manhattan" is unfortunate in his collection of adjective and noun. He styles the paragraph upon which he would pour the vials of his scorn, a "Pharisaic idol." What is a "Pharisaic" idol? Does "Manhattan" give the adjective the same weird and unusual and very general meaning of "pertaining to Pharisees" or (time it is used with reference to an alleged "idol") "worshiped by Pharisees"? If so, by those Pharisees? Evidently not by those of olden time. Obviously by those Pharisees who believe in the advisability of the legislation embodied in the paragraph which arouses his ire. If, however, he disclaims intention to employ so offensive an epithet with reference to them, what does he mean by a "Pharisaic idol"? How can an idol be a "Pharisaic" in any other sense than that it is made or worshiped by Pharisees? Even "Manhattan" would hardly attribute to an idol capability of being animated by a Pharisaic spirit.

Not content with using this (at best) ambiguous adjective, "Manhattan" in courteous phrase applies the name "Demetrius" to some person or set of persons. Who, then, is "Demetrius"? Who, indeed, but all who do not agree with him as to paragraph 242? But what is the significance of the name? Demetrius was a heathen of Ephesus. Are all advocates of paragraph 242 heathen? Demetrius raised a tumult in Ephesus, and with the excited mob "rushed into the theatre." The appropriateness of "Manhattan's" use of the word does not yet appear; for that is not what those who favor paragraph 242 seek to do. Demetrius' reason for stirring up the people was that the progress of Christianity interfered with his worldly gain. Does "Manhattan" attribute similar sordid motives to those whom he is gentlemanly wise styles "Demetrius"?

Were "Manhattan" like a minister of a certain denomination which discountenances theatre-going, of whom, when he was located in a New England city, it was currently reported that when absent from home he had attended the theatre, it would be small wonder that one who thus clandestinely transgressed the requirements of his church should seek to lower the standard to correspond to his practice. But far be it from the writer to intimate that the practice of any Methodist is like that of the minister referred to.

It is frequently the case that the advocates of a change in customs or laws press their case with such persistence that the opponents of the proposed measure, though really in the majority, are alarmed at the greater din raised by its advocates, and, thinking themselves greatly outnumbered, let the matter go by default. Those, comprising probably the great majority of our ministers and laymen, who will not disapprove of the tone of "Manhattan's" remarks as quoted above, but disagree with him in his position, will do well to let their sentiments be known.

## ACROSTIC.

MRS. O. S. BAKETEL.

ZION'S HERALD—Oh, how dear!  
In many homes a treasure.  
Old and young perse with cheer,  
No other gives such pleasure.  
Such solid worth and measure.

Haste thee in thy work of love,  
Even the earth encircling;  
Rings the watchword from above,  
All the world uplifting.  
Lo! the souls go shouting home,  
Down the ages yet to come.  
Portsmouth, N. H.

Do you know that you can buy a chimney to fit your lamp that will last till some accident happens to it?

Do you know that Macbeth's "pearl top" or "pearl glass" is that chimney?

You can have it—your dealer will get it—if you insist on it. He may tell you it costs him three times as much as some others. That is true. He may say they are just as good. Don't you believe it—they may be better for him; he may like the breaking.

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At the 4-to-6 woman swamped tea parties which you will attend between this and Ash Wednesday, you will have a good chance to observe how cleverly-convenient is a table of the size and shape here shown.

Really, you can't keep house without two or three such tables. They combine the *utile* with the *dulci*. They answer a dozen varied needs, and they subserve household adornment.

The demand this year is for Empire Models. We build them in Mahogany, with Empire decoration throughout. The lower shelf is guarded by a pierced brass gallery, and dotted brass mouldings extend around the top and down the outside of each leg.

We flush these fine tables with great care, so that they retain their polished surface for years. They are very strong and should not be confounded with the French Tables, which are often extremely weak.

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## For Boils, Pimples















## The Family.

## THE STRAY SEED.

MR. E. A. HAWKINS.

A faithful worker in the Master's vineyard  
Tended a little plot with loving care;  
But, as he sowed, one tiny seed was wafted  
And borne far distant through the sweet spring air.

When, after months of toil he sought his harvest,  
Naught but a barren field he saw repaid;  
Not one fair bloom nor sign of golden fruitage  
Had blessed the spot where he had toiled and prayed.

But, all unknown to him, the one stray seedling  
In wondrous beauty bloomed a hundred fold;  
And barren fields were clothed with richest verdure,  
And myriads flowers blown from his cups of gold.

'Tis ours to sow — 'tis God's to give the increase  
In His own gracious time and place and way;  
No work for God is lost. Take heart, faint toiler,  
You'll sing the harvest home some golden day!

Providence, R. I.

## WHICH?

Which shall it be?  
For thee? Or me?  
Oh, who shall be the first to hear  
The distant voice approaching near;  
The sound that blazes the happy day;  
The ringing call that tends away?

Which shall it be?  
Cometh to me  
That awful order: "Henceforth miss  
The dearest of the daily kiss.  
Await the step that does not come.  
Be desolate. I smite thy home."

Which shall it be?  
Is it for thee —  
The summons to the setting forth?  
Eyes lifted to the icy north,  
Hands crossed, head bowed, heart frozen numb,  
— Of protest and of message dumb?

Which shall it be?  
Is it for me  
To see the mist precede the rain  
In eyes that watch 'er mortal pain?  
To say, when sunset fires the sea:  
"There's dawn for him, but night for me?"

Which shall it be?  
Unto me? Unto thee?  
Which of us shall be the one  
To rise, to rise, to rise alone?  
Which first in fate's dark school shall have  
The education of the grave?

Which shall it be?  
Great God! To Thee  
We leave — not woe from Thee — the choice,  
Since Thine the call, since Thine the Voice,  
And Thine the old and awful art  
That tears two clasping lives apart.

Thus let it be —  
To thee, or me,  
Hush! Let Him do the deed He must;  
Nor ask Him why, nor when, but trust.  
For love is old as God, and strong,  
I think, as He; and lives along.

— ELIZABETH STUART PHILIPS, in *Congregationalist*.

## THOUGHTS FOR THE THOUGHTFUL.

Cheerfulness is just as natural to the heart of a man in strong health as color to his cheeks; and when the crooked form slumps there must be either bad air, unwholesome food, improperly severe labor, or unwise habits of life. — *Ruskin*.

There are two things for live men and women to do: To receive from God, and to give out to their fellows. No fruit, without the drinking of the sunshine. No true tasting of the sunshine that is not gathering itself toward the ripening of fruit. — *Mrs. A. D. T. Whitney*.

The miracle of the straightening of the woman who was bent double, has its gospel of precious hope for any who have failed to learn earlier the lesson of keeping straight. The bowed down may yet be lifted up. The curvature of eighteen years' growth and stiffening was cured in a moment. The woman who for so long had not been able to look up, went away with her eyes upturned to God in praise. The same miracle Christ is able to work now upon souls that are bent, whether by sin, or sorrow, or by life's load of toil. He can undo sin's subtle work, and restore the divine image to the soul. He can give such comfort to the sad heart that eyes long downcast shall be lifted up to look upon God's face in loving submission and joy. He can put such songs into the hearts of the weary and overworked that the crooked form shall grow straight, and brightness shall come again into the tired face. — *J. R. Miller, D. D.*

O house of many mansions,  
Thy doors are open wide,  
And dear are all the faces  
Upon the open side.  
Thy portals they are golden,  
And those who enter in  
Shall know no more of sorrow,  
Of weariness, of sin.

O house of many mansions,  
My weary spirit waits  
And longs to join the ransomed  
Who enter through thy gates;  
Who enter through thy portals,  
The mansions of the blest,  
Who come to thee a-weary,  
And find in thee their rest.

Thy walls are not of marble,  
O house not built of brass;  
I sigh for thee while waiting  
Within these border lands.  
I know that but in dying  
Thy threshold is crossed o'er;  
There shall be no more sorrow  
In thy forevermore.

— E. NORMAN GUNNISON, in *Transcript*.

Are you troubled? Well, there is nothing strange in all this gloom. Others have had and still have it. God deems it expedient for us that He go away. We only read the same vain shadow of the past, the same vain who have entered heaven. But, ceasing to be surprised, let us trust. Let us stay ourselves; settle ourselves down on God, and trust in His name. Nothing else, nothing less, is duty. Any one can believe God in the daylight; the trial and triumph of faith is to believe on Him in the dark. Be that portion ours! And let the Bible be a sealed book, or luminous with the Spirit's beam; be temper buoyant or depressed; friends near or far away beyond the grave; temptation hot or slight, still trusting is our duty. And he who trusts in the name of God, and who expects the never-failing grace of Jesus Christ, will find he is never confounded, but in due time the faith he has so firmly laid will be distinguished by sublime rewards, and land him in the cloudless and abiding day. — *Rev. Richard Glover, D. D.*

So far as one can see, faith is not declining. The century in which we live, the very century which has seen all these wonderful strides of human discovery, is the first century in the history of the Christian faith in which the membership of the Christian Church has doubled itself. Over and above that, although conspicuous saintliness may be more rare now than in the days of the martyrs, yet I think it is simply true that the average holiness and righteousness of the world is higher and better and purer than ever it was before. So we listen serenely to all the prophecies of secularism. . . . We turn our minds to the parable of Leasing: Once upon a time a certain king of a great realm built himself a palace, the most gorgeous that ever had been planned, the wonder of the whole earth. A strife arose among certain courtiers as to some of the ob-

scure ground plans upon which the palace was constructed. The conflict lasted through a great many years. While this conflict was going on, it happened upon a time that a watchman one night cried out, "Fire!" And the architects began running hither and thither, each with his plan, squabbling as to whether the fire had broken out in that place, or whether it had broken out in that place, and as to what was the best spot to apply the engines. And his friends all took to wrangling. Alas! Alas! the beautiful palace will be burned! But it stood there; and presently they discovered that it was not on fire at all. Behind it there was an extraordinary display of northern lights, which shone through it with such brilliancy that the palace itself seemed to be full of flame. So we say, let knowledge increase, let it run to and fro, let it light up the world, let it will only illuminate, because it cannot destroy, the city of our God. — *Rev. S. D. McConnell, D. D.* in "Sons of God."

## SACRED MONEY.

REV. THEODORE L. CUTLER.

IN looking over the papers of my beloved and departed mother—who died five years ago, at the age of eighty-five—I discovered the account-book which contained the expenses of my early boyhood. If it requires financial ability to manage a large estate, it requires still more to eke out a scanty income and make both ends meet. In the list of frugal expenditures made by that widowed mother for an only boy, there was recorded on almost every page the words, "Sacred Money." This was sometimes bestowed in making him a life member of the American Tract Society, or the Home Missionary Society, or some other Christian organization. There was also a stout, large envelope which bore the same label, "Sacred Money." Into that envelope the good woman was wont to put a certain portion of her very limited income, as soon as it came into her hands. When the money was once placed in that wallet, the Lord was sure to get His own. Come what might, no demand of luxury or of necessity was allowed to "rob God" of what had been consecrated to His service.

My only apology for this peep of the public eye into a bit of private history, is that it reveals the only sure and successful method of practicing systematic beneficence. It fulfills the apostolic rule of "laying by in store" a fixed sum for Christian charity, and then gives conscience the key. To touch a dime of that sacred money for any mere secular use, would have been in that godly matron's eye as egregious a theft as the picking of a neighbor's pocket. That lesson in systematic beneficence has lasted me all my life, and I most earnestly commend it to every parent. Every child must be reared with the firm persuasion that if they give their heart to Christ, that at the same time give to Him not only their influence, but a certain reasonable share of their substance. If God's day is held sacred and God's house is sacred, so should the money that fairly belongs to Him be held sacred likewise. There is no hap-hazard about this method. The money thus put away and labeled is to be out of the reach of selfishness, and religiously parcelled out for the various objects of benevolence, as good judgment directs. Suppose that this system were adopted and practiced in every Christian family, what a revolution it would work! Giving would be regarded as an act of divinity. And the money thus consecrated in advance would be an element in the Sabbath service, and the pastor might fittingly (as some pastors now do) come down from his pulpit and invoke a special blessing on the offerings thus presented cheerfully to the Lord. This system thoroughly carried out would make the contributions of each church not a widely fluctuating, but a fixed and reliable sum from year to year. The great boards of benevolence could fairly demand their share, because they would know their probable income. The curse and stigma of debt would be avoided. The secretaries and directors of our church schemes would no longer be kept awake at night by the terrible spectre of "deficiency." The Lord would get His own, and He would give the blessing. All the glorious result would follow if in every Christian home there was a box, or a bank-book, or a wallet, or some other safe receptacle that bore the inscription, "Sacred Money."

In many families the sum thus consecrated might be very small. But gifts to the Lord are to be weighed rather than counted. The two mites of the "poor widow" outweighed the shekels of gold or silver cast by jeweled fingers to the Lord's treasury. The drops make the rivulets, and the rivulets call the broad lakes. Nine-tenths of all the money that drives the financial machinery of Christ's Church, comes from relatively small sums. Where there is one munificent James Lenox, or Mr. Payson, or Mr. McKim, or Mr. Stuart, there are ten thousand humbler stewards, whose "sacred money" is to be reckoned by dollars and not by hundreds or thousands. Sometimes small donations yield large results. This reminds me of a pretty incident that I may venture to narrate, since it is not likely to meet the eyes of the person referred to. When my Brooklyn church, in the days of its infancy, was building the present sanctuary, they ran ashore for funds. The Civil War had just broken out, and almost every new church enterprise came to a standstill. On a certain Sabbath I made a fervent appeal for help, and a visitor from New York heard the appeal, and went home and spoke of it at a boarding-house table. At the table was a bright young lady, who taught in a school and sustained her widowed mother out of her small salary. I had once rendered the young lady some trifling service, which I had quite forgotten, but she had remembered it, and she came over to Brooklyn and told me how badly she felt that my church was in such straits. She was not a Christian, and had never given anything to any religious object, but she felt desirous to contribute "her mite," and slipped into my hand a bit of paper containing some coin, which I put into my pocket with a word of sincere thanks. After she had gone I opened the paper, and found that it contained a fifty-dollar California gold piece. I immediately sent her word that she must take it back, for I knew that she could not afford to give such a sum. But she wrote me that this "first gift she had ever made for a religious purpose, had already afforded her such delight, that she would never allow it to be returned. On the next Sabbath I told the story of the gold piece, and it fired the congregation with fresh enthusiasm and brought in such contributions of funds as aided us over into deeper waters. The young lady herself determined to follow up her gift by coming clear over to our chapel every Sabbath, and was soon converted, and became a happy member of Christ's flock.

When the orphan girl married a bright young man of fine promise, my family were happy to give them a wedding and launch them in good style on their matrimonial career. Their two children are winning high honors at two great colleges, and they are prominent members of a church in C—. Verily that orphan girl's gold piece was "sacred money," and it yielded a grand "dividend." I have told the story of that coin in more than one place where money was being raised under difficulties, and I should not wonder if it were to go on and accurately still more as compound interest. The Lord's treasury is a wonderful institution; it makes mites turn to millions, it pays magnificent dividends in this world, and its "sacred

money" becomes precious treasures in heaven. — *N. Y. Evangelist*.

## AUNT MARGERY'S GUIDE.

REV. J. F. COWAN.

OVER her book bent a head that certainly was busy with study, but not the study of the book.

"If I only could decide! If I only knew what was best!" she was saying to herself; and presently they discovered that it was not on fire at all. Behind it there was an extraordinary display of northern lights, which shone through it with such brilliancy that the palace itself seemed to be full of flame. So we say, let knowledge increase, let it run to and fro, let it light up the world, let it will only illuminate, because it cannot destroy, the city of our God. — *Rev. S. D. McConnell, D. D.* in "Sons of God."

Down under the window was a comical little figure arrayed in a dress several years too old for it, and half hidden by a bonnet still older by some years than the dress. It was little Esther, dressed up in one of sister's frocks and one of Aunt Margery's cast-off bonnets, to make herself grown-up, playing school all by herself—that is, herself and her dolls.

It would have been hard to tell just what kind of a school it was; sometimes you would have thought it must be a singing-school; and then again you would have been sure it was a Sunday-school; but later you would have changed your mind and concluded that it was as much a kindergarten as Esther was able to make it out of the storehouse of her memory. Whichever it was, the dollies were satisfied and so was the teacher, and certainly it was a little of all we have suggested.

Just now it had taken a turn in the musical direction, and when Esther was musical she was musical with all her might. There was no such thing as escaping hearing her, especially with the window up, and

"Holy Spirit, faithful Guide,  
Ever near the Christian's side,"

was rolling upward through the open window, in key and volume sufficient to insure its being heard a long distance off.

Aunt Margery pressed both hands to her ears as if to shut out the sound. Did it vex her? It was not like her to be vexed at anything Esther did. But perhaps it kept her from thinking. Perhaps, with so much noise, she could not settle the question that was troubling her.

Once or twice she looked as though she would get up and go somewhere else; but she dismissed the impulse, as if ashamed of being annoyed by Baby Esther, and sat down again.

"Ought I to tell him never to hope? Must I set an everlasting barrier between us? Is it my duty to Thee, O Christ? Why dost Thou seem so far from me when I need Thy counsels to guide me?"

She remained a second with her hands clasped over her head as if waiting for an answer; but the only answer that came were the words of the little singer below, who had lost herself at the end of the second line and been obliged to go back again to the first to give her puzzled memory a chance to recover; so she sang out loud and clear, as though more noise would help to bring back the missing link,—

"Holy Spirit, faithful Guide,  
Ever near the Christian's side."

Then there was a little pause and a little effort at clearing her throat, which really was another invitation for the lost lines to come back and show themselves if they were tired of playing truant in that naughty way. But they did not, and so she began again at the first, and again after that repetition, and still again.

Aunt Margery's ear caught the repetition. She listened and smiled. "What in the world is the little witch singing the same thing over and over for? Why doesn't she make up some words of her own, if she's forgotten? That's the way she usually does."

But Esther wasn't composing hymns or revising hymns that day; she was singing them as the authors had written them, and she proposed to sing the words of that hymn verbatim if she had to wrestle with her memory all day to recall the first lines. So at it she went again from the beginning, and sang the first two lines through with more gusto than ever.

"Well, I declare," said Aunt Margery, "I guess I shall know those words as long as I live." And she gave a sigh as much as to say she didn't care whether she lived long or not.

But her next thought was: "Do I know those words of Esther's song,—

"Holy Spirit, faithful Guide,  
Ever near the Christian's side?"

"Is there such a Guide? Is He near my side now? Why am I giving myself so much worry over a question which I ought never to decide myself any way? God knows I want to know and do the truth. Holy Spirit, come and guide me!"

As she uttered these words, all at once the tangle got straightened out of Esther's memory, and she went ahead with the next lines:

"Gently lead us by the hand,  
Pilgrims in a desert land."

Aunt Margery could almost feel a touch upon her hand, as if she were being guided by some invisible hand in the way she ought to go. The load was lifted from her heart. The responsibility was gone. She sank back in her chair and rested and listened instead of struggling, as the little singer below triumphantly swept on into the chorus:—

"Weary souls fore'er rejoice  
While they hear that sweetest voice,  
Whispering softly, Wanderer, come!  
Follow Me, I'll guide thee home."

She had heard this Voice herself, and could rejoice when before she had trembled.

## MY FATHER'S DEATH-BED.

[JOSIEHA AND ELIZABETH CHAMBERLIN, who had been members of the M. E. Church at Oakdale, Mass., for forty years, died of *grippe*, Jan. 21 and Jan. 24, after about a week's illness.]

MRS. G. M. SMILEY.

I HAVE often been comforted and blessed in reading of the triumphant death of some of God's saints, and, though my father was but a humble Christian man, yet in his death he triumphed so gloriously, that I feel a desire to share with others my rich inheritance.

Both father and mother were stricken with *grippe* in its most malignant form, and, when I was summoned home, it was to find them each laid on beds of suffering.

Mother yielded first, and on Thursday night, January 21, she died, softly whispering the word "Happy!" while "the light that never was on sea-

or land" shone over her face and illumined it, even in death.

We dared not tell my father the sad news until morning broke; and, all through the long hours of that silent night, we went from one room to the other, between the living and the dead.

In the morning, when we told him, as tenderly and gently as we could, it was as if an earthquake had shaken the house. He sent us all from the room that he might be alone with God. We heard him moaning and praying: "O God, take me too, I cannot live without her!" and when, a few minutes later, he summoned us to his bedside, he felt that his prayer was answered and that he should follow her soon.

I tried to comfort him. I said, "Dear father, we will love you; sister will stay with you and keep you home just as mother has done—won't you live for our sake?" But he only answered: "Mother wants me; I cannot live without her. How I loved that woman!"

So we did not urge him more, but entered with him into the work and plans he must make in leaving us. The two doctors came and confirmed our worst fears that he had only a few hours to live. Father said, "Do not fear to tell me, doctor. I am all ready. I made my preparations for this hour forty years ago."

There was no tear in his eye, no gloom in his heart, but like a lover who hopes soon to start on his bridal tour with the woman he loves, he made ready to rejoin his loved wife who had shared his earthly pilgrimage for forty-three years.

Saturday morning came and found him weak, but peaceful and happy in Jesus. He called his children around him and asked me to offer prayer and sing of heaven. I sang,—

"My heavenly home is bright and fair,  
Nor pain, nor death, can enter there."

Then, calling us each by name, he placed his hand upon each head and said, "May God add His blessing! Amen!"

To a brother of the church who called, he said, "I shall go to meeting with mother to-morrow;" and so he did, for, as the light of early dawn came into the windows on that blessed Sunday morning, January 24, he died with mother's loved name last upon his lips, and the peace of God resting upon his face.

My father was a man with the gentleness of a woman and the heart of a child. I have known him to go to a stranger in the case, who was coughing badly, and tell him of some remedy that would help him. I have known him to stop in the city street to ask a crying, dirty child his trouble, and to give him a few pennies to dry his tears.

The last time I saw him in health was a few weeks ago when I had been making a little visit home, and he was seeing me on board the train to return to my own home. As the train moved out I looked from the car window and saw my father laughing with all the abandon of a boy, and helping the railroad man turn the engine on the turn-table.

And so I must always remember him — cheering the lonely, helping the weak, loving his children and blessing them with his dying breath.

"Oh, may I triumph so  
When all my world's past,  
And, dying, find my latest foe  
Under my feet at last!"

## Little Folks.

## WHAT THE SCHOOL BELL SAYS.

It is wonderful what unlike things The school bell says to the boys, when it rings! For instance, the laggard, who drags along On his way to school, hears this sort of song:

Why did I come?  
Study till four,  
Books are a bore!  
Oh, how I wish  
I could run off and fish!  
See! there's the brook,  
Here's the line and hook,  
What's that you say?  
Hurry up — eh?  
Oh — hum — ho!  
"Hurry up and go!"  
Study till four,  
Books are a bore!

Then the boy who loves to be faithful and true, Who does what his parents think best he should do, Comes bravely along with satchel and books, The breeze in his waist, the sun in his locks, And these are the thoughts that well up like a song, As he hears the old bell with its faithful ding-dong:  
Cling, clang, cling,  
I'm so glad I could sing!  
Heaven so blue,  
Duty to do;  
Birds in the air,  
Everything fair,  
Even a boy  
Finds study a joy!  
When my work is done  
I'm ready for fun,  
Keener my play  
For the task of the day.  
Cling, clang, cling,  
I'm so glad I could sing!

These are the songs which the two boys heard, When the school bell was ringing, word for word.

Which, do you think, was the truer song?  
Which do you hear, as you're trudging along?  
Don't be a laggard — far better, I say,  
To work as you can, and play as you play!

— JAMES BUCKHAM, in *Journal of Education*.

## "OH, DEAR ME!"

EMILY C. PIKE.

"OH, dear me!" moaned a little girl, as with her companions she was trying to have a good time on her summer vacation. "Oh, dear me! Somebody's taken my pieces, or else I put 'em where I can't find 'em again! Oh, dear me! I can't make anything unless somebody gives me some more! Oh, dear me! I can't have a good time at all! Oh, dear me!" And she only ended her wailing because nobody took any notice.

What do you suppose was the matter with little Bess this particular day? The day itself was surely not to blame. Out of doors the sun shone bright and warm. Bess had had quite as many of the attractive pieces of paper as each of the other children, who were now busy trying to fashion pretty things out of them, at the same time training fingers and eyes and chattering happily over their play. Bess's face was the only unhappy one among them. Why this should be so, was not much of a puzzle after you came to know her.

Shall I tell you, little reader, into the secret, so that you may not make the same mistake through life's journey? It lay in that oft-repeated exclamation of this little girl. The dearest things on earth to Bess were herself, her things, her good times. Let anything interfere with either of these, and she was unhappy and everybody around her was made uncomfortable. Bess was always hiding her things lest "somebody" should take some of them for their own.

Can you think of any way by which such a little girl can cure herself of a habit that will make her unloved all her life, whether that life should be long or short?

We think we can. We would advise her, and all like her, "right away quick," as the children sometimes say, to change her point of view from "Oh, dear me!" to "Oh, you dear!" and begin to prettily looking out for others' rights and happiness.

Let us hope she will, and we know she will certainly be much happier even in her play.



## A DREARY waste of melting snow, meet-

ing an even drearier expanse of gray-enclouded sky, is the outer environment of this mid-February evening. I am only too glad to shut away the gloomy scene and light my cheerful lamp, though even here the monotonous drip, drip, drip, from the leafless trees penetrates. But as it is our evening for glancing at some of the current magazines, let us gather in a cozy circle about my study table, whereon are heaped new books and magazines galore, all which one longs to read; but time is lacking.

"A Model Working-Girls' Club," by Albert Shaw, first attracts attention, in the *Scribner*. In a most entertaining way the writer describes the plan of this "Girls' Poly," which is an English Club in London—a plan that is fruitful in suggestion for similar clubs among our American working-girls. I will quote a paragraph or two:—

Perhaps the most complete and practically successful working girls' club that has yet been organized, is one that has been provided through the generosity of a good man and his devoted wife. It is in London, at the West End, in Langham Place, just beyond Regent Street, and adjoining the well-known Langham Hotel. It is commonly known as the "Girls' Poly," to distinguish it from an institution with which it is closely allied, the Young Men's Polytechnic Institute, which is universally known among young people in London as the "Poly." The more precise name of the club in question is the "Young Women's Institute."

The fees for Institute membership are very small—eighteen pence per quarter, or five shillings (£1.25) per year. The establishment is open in all its parts for the benefit of the members, from 6.30 to 10 in the evenings. The membership fee gives free use of sitting-rooms, library, reading and music rooms, game-rooms, recreation grounds, and numerous other advantages, and also entitles the fortunate young woman to admission at low tuition rates to an immense range of classes and entertainments.

The purely club features of the place are highly prized by the girls. It is no small thing for them to have a bright, cheerful establishment, that they regard as their own, where they may resort in the evenings, and in connection with which they have access to so much that is diverting and instructive. It is needless to emphasize the importance of such a privilege, to any one who knows how the average young working men and women of our great cities are obliged to live. In the refreshment-rooms the member may procure her cup of tea and light lunch, at a cost decidedly less than elsewhere. And for a year or more past there has been served in the spacious dining-rooms an excellent and substantial dinner, in courses, at sixpence. For fourpence, a very good but less beautiful dinner may be had by the more economical young woman of business. These privileges are, of course, limited to members.

The Institute dining-rooms are vastly more pleasant than the cheap restaurants or lunch rooms to which the girls might otherwise be compelled to resort, and the food at the Institute is incomparably better in quality and cheaper in price. All the influences of the place are homelike, wholesome and improving. There seems to be a tacit understanding among the young women who meet in these agreeable quarters that they must be on their best behavior—"live up to their blue china," so to speak. Their self-respect is enhanced, the range of their interests is wonderfully increased, their courage and ambition are quickened, and they are lifted above the power of temptations which some of them might not have withstood but for the welcome of this bright open door.

IN the February Century appears the second and paper of Rev. Dr. Wheatley's extremely interesting study of "The Jews of New York," beautifully illustrated. From so full and delightful a portrayal of the domestic and religious life of the Hebrews in America, it is indeed difficult to make a selection without overstepping my space. Suppose we read this account of a Jewish wedding in high life. In the illustration accompanying it one notes particularly that the gentlemen retain their tail silk hats during the marriage ceremony. Dr. Wheatley says:—

In high life, exemplified by wealthy, cultured Sephardim, the marriage of a distinguished rabbi to a beautiful young lady will serve as a specimen of the ceremony among the orthodox. Admission to the floor of the synagogue is by card, to the galleries by favor. The reading-desk on the floor is covered by the "chuppah," or marriage baldachin. It consists of four slender poles supporting a cover of richly figured silk with massive silk fringes. On each side, except the eastern, is an arch of smilax, evergreens and roses. Ushers are in black frocks, and wear high silk hats. At 5 P. M. the assistant reader of the congregation chants the psalm of thanksgiving in Hebrew, to which responses are made by a trained choir in the gallery. Next, the ministers, chief among whom is the venerable father of the groom, descend from the platform and approach the door as the bridal procession enters. Returning to place within the chuppah, they are followed by the bridegroom, supporting his mother on his arm. The bride follows, accompanied by her mother, brother, and an old nurse, who, like those of her race in the West Indies, is faithful in solicited attendance to the last. Eight little children, cousins of the bride, bearing baskets of flowers, come last.

Pure white satin is the dress of the lady, who is covered with a diaphanous veil, and carries a bouquet of flowers. Face to face with the bridegroom, she stands composedly, while the ritual is read. The first cup of consecrated wine, to be sipped by groom and bride, is then presented. If the obligations of matrimony are not now understood by the quietly happy pair, it is not the fault of the officiating rabbi, whose long but sterling address in English is punctuated by apt Hebrew quotations. Wifely and husbandly duties are set forth with great force and precision. The officiating minister then takes a glass of wine in his hand and pronounces the seven prescribed benedictions. Bridegroom and bride taste the wine, and thus symbolize participation in the joys and pains of earthly life. The wedding-ring—plain and unadorned, as the emblem of simple contentment, perfectly rounded as a signifying concord in endless union—is placed on the bride's finger by the groom, with the words: "Behold, thou art consecrated unto me by this ring, according to the law of Moses and of Israel." Reading the "Kethubah," or marriage contract, as formulated by the fathers, is omitted, for the sufficient reason that it has already been subscribed in private. Now comes an interesting performance on the part of the newly-wedded husband. The goblet from which he and his wife have drunk is deposited on the floor, and by his foot is crushed into a thousand fragments, and that with a vim that speaks elo-

quently of his resolve to put his foot on any and all evils that may enter the family circle until death shatters it. The first kiss under the new relation is then given, the bridegroom offers his arm to his spouse, and with a proud air of responsibility leads the willing, yoke-fellow from chuppah to entrance, and thence home to the wedding feast.

PROFESSOR RICHARDS' paper on "Aluminum—the Metal of the Future," is the leading one in last month's *Cosmopolitan*. After describing the various experiments and processes up to the present time for freeing the metal, he enumerates some of the uses to which the new product can be put:—

In addition to its lightness, another property which renders aluminum useful for many purposes is its resistance to many strong corrosive agents. Very noticeable, when compared with silver, is the fact that sulphurous vapors have not the slightest blackening effect on aluminum, while every one knows how unattractively they render silver or silver plating. This property gives aluminum a decided advantage over silver for all sorts of table ware and for ornamental work, such as sheet metal work or wiring for interior decoration. Again, the acids of the body have no effect on aluminum, so that surgeons use all sorts of instruments made of it with the greatest satisfaction as to cleanliness, as well as using it for suture wire, supports, tubes, etc. . . . On account of its resistance to nitric acid, plates of aluminum are very successfully substituted for the costly platinum plates in certain kinds of batteries. It is found that the new explosive gunpowder rapidly corrodes and in which it is packed. The German government has surmounted this difficulty by making the shells of aluminum, which, while resisting the corrosion, is also much lighter for the soldier to carry. Many tons of the metal are being put to this use.

One of the most important uses of aluminum is for cooking utensils. Here three important properties make it of value—lightness, resistance to corrosion or rusting, great conductivity for heat. . . . Again, aluminum has a remarkable power of holding its heat. Take two covered dishes, one of ordinary Britannia metal and the other of aluminum, place them side by side on the warming rack and then together on the table. When the power dish has become cold, the aluminum dish will still be quite hot. In a few years a large part of all the pure aluminum made will be manufactured into kitchen utensils and table ware.



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Sunday, February 28.  
Jeremiah 37: 11-21.

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4. HOME READINGS: Monday—Jer. 37: 11-21; Tuesday—Jer. 37: 1-10; Wednesday—Jer. 37: 6-10; Thursday—Jer. 1: 13-19; Friday—Luke 9: 29-25; Saturday—James 5: 7-11; Sunday—Heb. 10: 30-39.

## II. Introductory.

Zedekiah, the twentieth and last king of Judah, was on the throne. The fate of his predecessors—Jehoiachin and Jehoiachin—apart from his solemn oath of vassalage to Nebuchadnezzar, would have deterred a wise man from attempting a rebellion for the success of which there was scarcely a single hopeful sign. But King Zedekiah lacked the firmness, even if he had the will, to do right. The princes of his court controlled him; and, under their influence, contrary to Jeremiah's warning, he was led to open a treasonable correspondence with Egypt (Ezek. 17: 15); and, in the seventh year of his reign, to throw off his allegiance to Nebuchadnezzar, who "had made him swear by Jehovah" (2 Chron. 36: 13). Two years passed before the king of Babylon, gathering his entire army, set forth on his march to punish his vassal and destroy the Holy City. In the ninth year of Zedekiah, on the tenth day of the tenth month—a day ever since kept as a fast by the Jewish church—the city was invested, and the siege began. In this extremity Zedekiah and his princes looked anxiously to the south for help. Nor were they deceived. The Egyptian army, sent by Pharaoh Hophra, advanced into Palestine and captured Gaza. Nebuchadnezzar raised the siege, and marched against him; and it is at this point that our lesson begins.

Jeremiah during the siege had purchased a field in his native village of Anathoth in Benjamin, as a sign of his confidence in God's promises. When the Chaldeans withdrew, the prophet tried to leave Jerusalem to go to Anathoth, but was seized by one of his enemies who happened to be captain of the gate, on the charge of desertion to the enemy. The princes, whose war policy he had so stoutly opposed, put him in jail in the house of Jonathan the scribe, where he remained some time, during which Nebuchadnezzar returned, as Jeremiah had publicly declared he would, and re-invested the city. After a while King Zedekiah sent for him secretly and inquired if he had any message from Jehovah. The prophet faithfully replied that he had; that he the king would be delivered into the hand of the king of Babylon. But having thus done his duty, Jeremiah next plead for fair treatment for himself. To return to the dungeon in Jonathan's house meant a speedy death for him. He ventured to remind the king of the fate of the prophets who had declared that the king of Babylon would not attack the city. Zedekiah was moved by the appeal. He gave orders that Jeremiah should be kept in the court of the prison and be fed daily with bread so long as any was left.

## III. Expository.

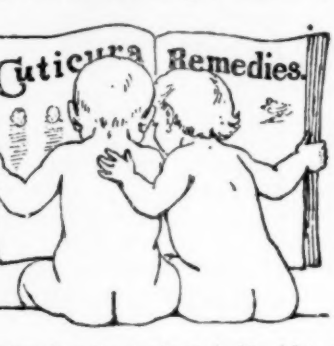
11, 12. When the army of the Chaldeans—Nebuchadnezzar's army. Was broken up—when the siege of Jerusalem was raised temporarily and the army departed. For fear of Pharaoh's army.—The Pharaoh referred to was Pharaoh Hophra, the Vaphres or Apries of Manetho and Herodotus. He had sent an army for Zedekiah's relief, as he had promised to do, and the tidings of its approach gave Jerusalem a brief respite. Nebuchadnezzar marched to meet it. Jeremiah went forth.—He started to go. Into the land of Benjamin.—To Anathoth probably, four miles north of the city. "We read in Jer. 32: 6-15 that the prophet during the siege bought a piece of land on which the Chaldean army was encamped, to show his perfect faith in the word of God which he preached and in the promise of a return from captivity. The transaction was a striking one at such a time. It reminds us of the Roman, who, nearly 400 years later, bought, at its full price, the land on which Hannibal's army was encamped outside the gates of Rome" (Peloubet). To separate himself thence.—R. V., "to receive his portion there." "It was apparently to secure his share of the tithes and produce of the Levitical glebe of the village, due to him as one of its priests; the distribution being made, it would seem, in public, at stated times. Knowing that the Chaldeans would return, it was imperative that he should obtain the means of subsistence to take back into the city, so soon to be beleaguered afresh" (Geltke). If, however, he had bought land in Anathoth, there would be reason enough for him to take the first opportunity of going there to arrange about the title, and, perhaps, collect the rents. "Many of the Jews seem to have taken the opportunity of the Chaldeans' departure, to leave the city, either to attend to their private concerns, or to shift for their safety" (Scott).

## IV. Illustrative.

1. Twenty-five years ago the founder of a college for negroes was hunted like a wild beast through a region where all parties now reverence him. William Lloyd Garrison was nearly murdered by an infuriated mob for championing the emancipation of the slaves (Hurlbut).  
2. When Pope Paul IV. heard of the death of Calvin, he exclaimed, with a sigh: "Ah! the strength of that proud heretic lay in riches! honors? No; but nothing could move him from his course. Holy Virgin, with two such servants our Church would soon be mistress of both worlds!" (Hurlbut).  
3. Captain Allen Gardner and his six companions died by starvation on the coast of Terra del Fuogo after repeated efforts to evangelize that desolate country. This led to a controversy about the utility of missions, and a fresh interest in Patagonia, which did more for the cause than the devoted pioneer could have accomplished (Hurlbut).  
4. On his last journey Livingstone wrote that through the bad character of men who should have befriended him he had lost two years of time, five thousand dollars in money, had two thousand miles of useless traveling, and was four times subjected to the risk of a violent death (Blackie).

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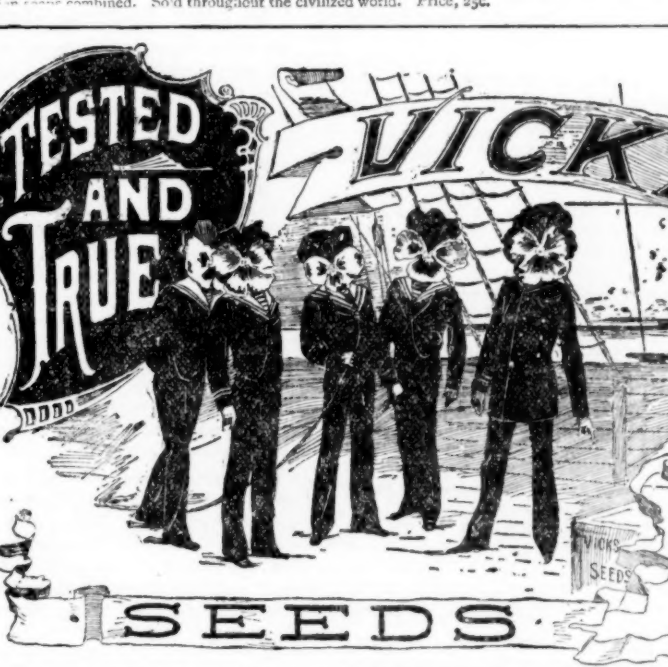
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